1:Heckewelder M-5 (ca. 1800)1819
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very aged men and women were seen among them, some of whom thought they had lived about one hundred years. They frequently told me and others that when they were young men, their people did not marry so early as they did since, that even at twenty they were called boys and durst not wear a breech-cloth, as the men did at that time, but had only a small bit of a skin hanging before them. Neither, did they say, were they subject to so many disorders as in later times, and many of them calculated on dying of old age. But since that time a great change has taken place in the constitution of those Indians who live nearest to the whites. By the introduction of ardent spirits among them, they have been led into vices which have brought on disorders which they say were unknown before; their blood became corrupted by a shameful complaint, which the Europeans pretend to have received from the original inhabitants of America, while these say they had never known or heard of it until the Europeans came among them. Now the Indians are infected with it to a great degree; children frequently inherit it from their parents, and after lingering for a few years at last die victims to this poison.

Those Indians who have not adopted the vices of the white people live to a good age, from 70 to 90. Few arrive at the age of one hundred years. The women, in general, live longer than the men.

The Indians do not appear to be more or less exempt than the whites from the common infirmities of old age. I have known old men among them who had lost their memory, their sight, and their teeth. I have also seen them at eighty in their second childhood and not able to help themselves.

The Indian women are not in general so prolific as those of the white race. I imagine this defect is owing to the vicious and dissolute life they lead since the introduction of spirituous liquors. Among our Christian Indians, we have had a couple who had been

2:Newcomb E-4, 5 (1951-1952) 1956
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881 and guards her so that none may see her . . . she is also kept within the hut the whole of the menstrual period, with the blanket over her head. . . ."[46] De Vries also noted that these girls hid behind a garment "which they throw over their body drawing it over the head so that one can barely [743] see their eyes."[47] The emphasis during menstruation was on uncleanliness and the necessity of isolation from society.[48] A girl could not touch her hair during her first isolation, food was eaten with a stick, and no meat was eaten.[49] In the last century, and perhaps earlier, a girl could not look in a mirror or talk to people (N.D.). At the end of the seclusion the girl's mother washed her hair, bathed her, and gave her new clothes. The idea was impressed upon the girl that she was now a woman and was henceforth to give up the toys and activities of childhood.[50] The same general restrictions applied to menstruating women.[51]

836 Little is known about premarital chastity in early historic times. Denton said, however: "Any maid before she is married doth lie with 548 whom she please for money without any scandal, or the least aspersion to be cast upon her it being so customary, & their laws tolerating it."[52]

Marriage

582 After the boys had proved themselves to be adequate hunters and the girls had passed through their first seclusion, they were considered ●884 ready for marriage. This took place at about the age of seventeen or eighteen for boys and thirteen or fourteen for girls.[53] A girl showed her marriageability by wearing some sort of headpiece and by modestly covering the face with a portion of clothing when in public.[54] De Vries [301] said further that girls "deck themselves with a quantity of zeewan [wampum] upon the body, head and neck; they then go and sit in some place, in company with some squaws, showing that they are up for a bargain."[55]

584 Several different ways of arranging marriages and several types of marriage ceremony have been recorded for the Delawares. Some of this variety was probably due to diffusion from other Indian cultures or from Euro-American civilization, but it was also possible that there were variations among the diverse Delawaran peoples. Four seventeenth-century sources stated that girls were courted with wampum.[56] In later times, at least, relatives or go-betweens arranged the marriage. According to Heckewelder the prospective bridegroom's mother usually initiated the negotiations; according to Trowbridge the father of the

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[46] Zeisberger, 1910, p. 77.

[47] De Vries, 1909, p. 218; also Loskiel, 1794, p. 56.

[48] Zeisberger, 1910, p. 77; N.D., O.A.

[49] Penn, 1912, p. 232.

[50] N.D. See section on Mythology in Chap. IV for an account of a girl who refused to part with her dolls.

[51] Zeisberger, 1910, p. 77.

[52] Denton, 1845, p. 9.

[53] Penn, 1912, p. 231; Holm, 1834, pp. 127-28; Zeisberger, 1910, p. 75; Loskiel, 1794, p. 63.

[54] De Vries, 1909, p. 218; Pastorius, 1912, p. 434; Penn, 1912, p. 231.

[55] De Vries, 1909, p. 218.

[56] *Ibid.*; De Rasieres, 1909, p. 166; Denton, 1845, p. 9; Van der Donck, 1908, p. 362.

266.	Any of these punished	+	−		−	+		−	+	+	(−)	+	+	884
267.	Age of youth becoming a man								20	25	25	21	20-24	682
268.	Determined by own ability		+				+			−	−	−	−	885
269.	Murder of wife by husband punished						−	−	−	+	?	s	+	593
270.	Her relatives might revenge if they considered act unwarranted						+			−		+	+	462
	Family Government													
271.	Husband treats wife with tenderness and respect				+	+	+			+	+	+	+	481
272.	Provides meat	+	+			+	+			+	+	+	+	593
273.	Provides clothing					+	+			+	+	+	+	562
274.	Provides other necessities					+	+			+	+	+	+	241
275.	Wife obeys husband					+	+				+	+	+	484
276.	Makes clothing	+	+			+	+		+	+	+	+	+	681
277.	Makes and mends moccasins	+	+			+	+		+	+	+	+	+	263
278.	Raises corn and other crops	+	+		+	+	+		+	+	+	+	+	
279.	Cooks	+	+		+	+	+		+	+	+	+	+	
280.	Provides fuel		+		+	+	+		+	−	−	−	−	
281.	Manual labor falls on wife		+		+	s	+		+	−	−	−	−	
282.	Moving camp devolves upon women					+	−		−	−	−	−	−	
283.	Husband frequently strikes wife					−	−		−	−	−	−		
284.	If she is ill-tempered or refractory						+		+	−	−	−		
285.	Same affection and unreserved intercourse between spouses as in civilized life				+		+		+	+	+	+	+	
286.	Woman ever exercise government over children				+	+	+			+	+	+	+	
287.	Woman ever at the head of the establishment				+		+			+	+	+	+	
	Food, mode of living, etc.													
288.	Animals which are not used for food: several kinds					+	+			+	•		+	
289.	Very few	(+)		(+)					+		•	+		
290.	Opossum								+	+	+	•	+	
291.	Otter								+					
292.	Vegetable products eaten; All kinds								+		+	•	+	
293.	Number of kinds					+	+			+				
294.	Wild or ground potatoes				+	+	+		+	+	+	+	+	
295.	Corn	+	+	+	+	+	+	+	+	+	+	+	+	
296.	Beans	+	+	+	+	+	+		+	+	+	+	+	
297.	Pumpkins (squash)	+	+	+	+	+	+		+	+	+	+	+	

9: Kinietz E-4, 5 (1938) 1946
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867 under bed. Use hands to eat. Sticks for forks, wooden spoons, knives only to cut meat. Ax to cut bones. No canned goods —stuff put in it might harm you—only clean food eaten.

867 In Fall, November, before sunup go to creek and swim.
866 Wind cold, water warm, give you strength, get out look like something pinched you. Go to house, burn cedar, refresh you.
[863] That's your health your body, no disease. If you are not clean any little thing can catch you.

Then when you get to be a man. Don't whoop like boy. Must take care of yourself—whooping might strain something. Then they tell me I can have a woman. If I see one I want I tell the
[864] old folks. I must not prowl around. Maybe another clan, maybe same clan but not folks. The old folks have rules, they talk to girl's folks. Her folks talk to her about me. Her folks like mine, mine like hers. Give her folks something, goods, blankets, etc. Big feast, invite people. Wedding—preacher talk to me and her. Tell us we must talk over things—where one of us wants to go, what to do, etc. Then maybe it's all right. Wife in family way must not go (six months or so after marriage) to see sick people, death or butchering. Any good things all right. Anything wrong or unnatural might affect child.

105. Corporeal punishment for children

861 Zeisberger says in one place that children were not punished, but reproved for mischief with gentle words; in another that water was thrown in their faces as punishment.

John Johnston—(No restraint or punishment) except threatening and denying them food for a certain time.

Captain Chipps—The domestic government of children is wild. Disobedience is punished severely by flogging—other offenses are considered lighter.

W. L.—Corporeal punishment was whipping but also throwing water in their faces. Think a lot of water and would pray to it (to wash child clean?) while throwing it in child's face.

106. Age at which childhood ceases

884 John Johnston—When they are considered capable of providing for themselves.

9: Kinietz E-4, 5 (1938) 1946
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CAPTAIN PIPE—In the days of yore children were considered as bound to obey their parents, and were not suffered to marry until the age of thirty if males or twenty-four if females; but to use their own language, they have so degenerated that in these days, when a boy begins to grow hoarse he assumes the practices of a man, declares himself independent and marries. 884

CAPTAIN CHIPPS—At the age of 12, children cease to be such. They are considered young men, but are subject to the usual family punishments for offenses, until they become of age.

E. R.—Childhood generally considered to end at 14 to 15 years of age but in backward cases was later.

W. L.—About 20 years of age depending on individual.

107. Adoption of children by near relatives

ZEISBERGER—In many cases children who have become motherless after birth have been reared by careful old women. Sometimes children are given to such women. Then they spare no pains in rearing them. Soup made of Indian corn, pounded very fine, is given by them to infants of tender age, that may have come into their possession. Ordinarily, orphans, even if they have lost but the mother, meet with hard experience and often suffer want. Children who have been given or bequeathed, on the contrary, are almost without exception well cared for. 597 [853]

JOHN JOHNSTON—They are not [adopted by near relatives], but when they adopt it is from a family that is not connected and when adopted are considered members of the family that they are adopted into. On death of parents care of child devolves upon nearest relation.

CAPTAIN PIPE—Orphans and sometimes neglected children, are often adopted by good men in the nation, and are in such case considered as the children of the adopting person subject to the same privileges which his own children enjoy. In case of the death of the parents, the maternal grandfather or mother is bound by custom to take the children under protection; but if they also be dead the children are adopted by such relatives or friends as may be inclined to take charge of them.

9: Kinietz E-4, 5 (1938) 1946
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384. Guns stacked against pole

CAPTAIN CHIPPS—In marching against an enemy, they regularly encamp at Sunset—the method pursued, is, for the young men to procure two crotched poles and a cross piece, against which the guns are stacked, being first covered with *skin cases*— a fire is built on each side of this, between which and their guns, they take their rest, with their heads towards the guns, and their feet to the fire. 726

386. War chief determines question of battle

CAPTAIN CHIPPS—The chief decides in most cases, upon the expedience of giving battle—in times of difficulty however, he takes the votes of his warriors on the subject. The order of battle is decided in the same way, subject to be altered by circumstances. [725]

388. Any ceremony of victory on field

HECKEWELDER said that there was a dance of thanksgiving upon the return of a victorious war party. 727

W. T. and E. R. thought that there was a ceremony of some kind but did not know exactly what it was.

393. Ceremonies on return if defeated

E. R. said that the few survivors of a defeat in war returned home, pounded a drum and sang a death song by which the villiagers knew that they had been defeated and came and condoled with them.

395. Prisoners burned

CAPTAIN PIPE—The practice of burning prisoners is said to have been very ancient. It extended particularly to great warriors, whose capture and death was accompanied with loud shouts by the victors.

399. Age of beginning to bear arms

J. W. said boy might begin to bear arms at 14 years and even accompany war parties but could not be considered a warrior until the age of 35. [884]